

28
THE

DEATH OF MINISTERS Improved.

Or, an Exhortation to the Inhabitants
of *Horsley* in *Glocester-shire*, and o-
thers, on the much Lamented Death
of that Reverend and Faithful Mini-
ster of the Gospel, Mr. *Henry Stubbs*.

BY

Tho. Vincent, S { *Rob. Perrott,*
John Turner, S { *M. Pemberton.*

To which is added A
S E R M O N
upon that Occasion, by
RICHARD BAXTER.

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To the Inhabitants of *Horsley* in
Glocestershire, and other places
of the *Country*, who did ordi-
narily attend upon the Mi-
nistry of Mr. *Henry Stubbs*,
lately Deceased.

Beloved Friends,

Although you, whose Habitation is so
remote, are unknown by face unto us,
as we whose work and Ministry is in
London, are unto you ; yet because
of the great Love which Mr. *Henry Stubbs*
your most worthy and laborious Pastor, and
our most dear Friend and Reverend Brother
did bear towards you, whilst he had the over-
sight of you ; we are willing to give some
Testimony of our great respects to the party
deceased, whose memory will always be pre-
cious to us, by shewing our respects to you in
sending you some lines to further your im-
provement of this sad Providence which hath
taken away your Minister ; looking upon our
elves as under a particular Obligation to pay
our mite, by endeavouring to promote the

A spiritual

spiritual benefit of Mr. *Stubbs*'s hearers in this Country, after he hath taken such indefatigable pains for the advantage and Soul-welfare end of our Hearers in the City.

We want words to express this so great and substantial loss, of this so great and excellent Minister; who as he was generally known by less the best of people in the City, and adjacent parts; and as his Ministry was highly prised, hat although but sometimes tasted when he came occasionally to *London*: so his death both by these Ministers and People here hath been greatly lamented.

But what Tongue can utter your loss, who were more especially under his Pastoral charge all and inspection, his care and instruction! Woud suppose it was grievous to you to part with him for a while when he came last to the City, although it were with hopes of receiving him again: But when you heard from *London* that your Pastor was fallen sick, taken sick in the Preaching, so sick that he could not Preach (and then he was sick indeed), when you heard of his Feaver, the violence of it, and his danger; O what thoughts of heart had you? What fears did there then arise in your hearts? What wrestlings at the Throne of grace? *Lord spare your him!* *Lord restore him to us again!* *Lord try us again a little longer with this mercy!* What an care was there among you, and solicitude about his

the his health and recovery ! Not without some
ati-hopes, that the Lord might be entreated, and
farend a gracious ear to the many prayers both
n City and Country put up in his behalf, so
ands to raise him and rescue him from the Jaws
lent of death, in order to his further serviceable-
by less in the land of the living.

cent. But when the doleful tidings came to you
led, that Mr. *Stubbs* was departed, that your Pastor
ame was dead, that he had finished his course, and
by resigned up his spirit ; what were your looks,
atly your thoughts, your speeches then ? What
ights, what sorrows, what tears, what bitter
who mournings and lamentations were there gene-
rally then to be found amongst his acquaintance
Wend hearers in the Country ? *And is he gone*
with indeed ? Shall we no more see his face ? No more
lity hear his voice ? Will he pray amongst us, and
him pray for us, no more ? Will he appear in the Pulpit
that and Preach to us no more ? Did we think that
in the last Sermon which he Preached before his last
each ourney, would be the last Sermon which we should
ear have and bear from him ? He lately Preached to
us of praying without ceasing, and did we think
that he would so soon cease to pray himself ? He
had called upon us with great importunity that we
part would pray fervently, and he lived in the practice
try of his own Sermons ; we have heard of his con-
stant secret Devotions, his dayly prayers with
his Wife, and in his Family ; and he did bear us

upon his heart in his private addresses unto God ;
 But O how did this good man waste and spend his
 spirits in his fervent prayers with us and upon
 our account, when he prayed amongst us on or-
 dinary and extraordinary occasions ! We have
 often known him to continue five or six hours to-
 gether in Preaching, chiefly in prayer on fasting-
 days (being in the Country destitute of the help
 of any other Minister) and that without imper-
 tinencies, tautologies, tedious repetitions, or any
 crude, raw, rude, and nauseating expressions,
 but with a great and delightful variety of holy
 pleas and arguments ; and if our base hearts have
 been tyred sometimes with the length of his ad-
 ministrations, yet he himself hath seemed to be
 little tyred, at least his spirit hath been unwearied
 with all his pains and labour. We remember how
 affectionately he used to make acknowledgment of
 sin, of our sins, which he was more grieved for
 than our selves ; we remember his sighs and
 groans which from an oppressed heart brake forth
 at his mouth, signifying an inward sense beyond
 the utterance of words : we remember how the
 tears did often steal from his eyes, and run down
 his old cheeks, how he hath often wept for us
 when our eyes have been dry, our hearts stupid
 and hard like a stone within us. We remember
 his humble Petitions, his fervent supplications at
 the throne of grace for us, how he would wrestle
 with God like Jacob ; and when we thought he had

been quite spent, how he hath recovered his strength, and renewed his hold, as one resolved to take no denial, and not to let the Lord go, without his blessing for us as well as for himself. And did we think that these extraordinary motions and affections in one so ancient did pre-sage his near approaching death? that he was come now very nigh to the end of his race? That being so ripe for Heaven, he would not be long out of Heaven, in the Suburbs of which he seem'd to be, when he was in his Devotions? Did we think that the Lord would so soon gather him and receive him to himself, and say to him, pray no more for this people? We remember his introductions to his work when he first entred his Pulpit, beyond the ordinary custome of other Ministers (and indeed there were many things extraordinary in him) how before his Sermon and Prayer too, he used to bespeak our attention, and endeavoured to incite and stir up our affection with various arguments; sometimes minding us of Gods Omnipre'ence and his all-seeing eye; sometimes of the Divine Authority of the word which he was to Preach, that it was indeed the word of God by which we should be judged at the last day; sometimes minding us of the worth of time, especially of such seasons of grace; sometimes of the worth of our Souls, which the gain of all the world could not compensate the loss of; sometimes of the worth of grace beyond

all the treasures of the Earth, which we were capable of gaining by our diligent hearing ; sometimes minding us of our death and the eternity which we should enter upon immediately after the separation of our Soul from our Body ; but did we think his own death was so near, and that he would enter into eternity so soon himself ? We remember with what gravity, seriousness and sincerity he used to Preach unto us, with what plainness he did accommodate the word to our capacity, with what zeal and fervency he did make application to us of the great truths of Religion ; how he pressed sins upon our consciences by a clear, close, and powerful conviction, adding the most moving considerations to awaken us unto a sense of them, a hearty grief and repentance for them. We remember how feelingly he made known to us the glad tidings of Salvation by faith in Jesus Christ ; how earnestly he urged upon us our duty towards God, and one towards another, backing his exhortations with the most cogent arguments ; and how notably he did insinuate what he spake hereby into our affections : we remember how he taught us not only by his Doctrine, but also by his example, going before us in the way of duty and the way to Heaven ; but did we think however in Heaven he would be above us, that he would be also in Heaven before us ?

He came to my house not long before he went to London (it may be one may lay, and another may

may say, and possibly many of you may say)
 although I were unworthy to receive such a one
 under my roof; and methought his face did look
 like the face of an Angel. I remember his
 humble grave look, his image is still upon my
 mind, as if his person were still before mine eye;
 I remember his kind pleasing countenance, his
 sweet and obliging speeches; he came not to eat of
 my bread, but to feed me with the bread of life,
 and how did he entertain me with holy and
 heavenly discourse; he spake to my self, and he
 spake to my Wife about our Souls, I hope I shall
 never forget his last words so long as I have breath
 and a memory to retain any thing; he spake to
 my Children and my Servants, he would needs
 have them all called, that he might give them
 some words of instruction, that he might speak
 something to awaken and quicken them to mind
 their Souls and Salvation; He told us all of
 death and judgment, how near we were to Eter-
 nity, but did I think his own glass was so near
 run out, and that he would so quickly be himself
 in that Eternity which he spake of so frequently
 and affectionately to others? When he went forth
 of my doors, did I think he would never set foot
 within them again? And that when he went
 away, he was going and was so near unto his long
 home?

The last Lords day of his Preaching to us,
 he gave us notice of his journey that he intended

on the Monday, and desired to see us the next morning, not at his house, but in the Church ^{him} that there he might take leave of us ; and ther ^{arr} several of us came together to see him, and ther ^{for} we heard his last Sermon to us : his Text was go, Prov 3. 6. In all thy ways acknowledg him ^{we} and he shall direct thy paths ; We well rememb're ^{ref} the words that dropped then from his mouth, but ^{pra} did we think they wou'd be his last words to us ^{us} Did we think when God was directing his path to ^{pit} London, that he was thereby directing his way ^{wh} so soon to Heaven ? Did we think that when he ^{ve} took his Farewel of us, that it was his last Fare- ^{for} wel, and that we should meet him no more until ^{tic} the Heavens shall be no more ? O that we had ^{to} perswaded him (for he was a man easy to be ^{fr} entreated) that he would have stayed in the ^{pr} Countrey with us some weeks longer, and have ^{an} forborn such frequent Preaching, until the heat ^{to} of the season were over, which his old body and ^W wasted spirits could not so well brook, although ^W he thought himself able to bear it well enough, ^W and that he should go thorow it as he had done in ^{an} former times. Had we foreseen the issue and ^{lo} ven- ^W of this journey to London, rather than fail we ^W would have raised the whole Countrey of his ^W acquaintance, and come about him with earnest ^W desires and requests to stay him here ; we would ^W have hung about his arms and neck, we would ^W have taken hold of his hands and his feet, and ^{an} forcibly

neX forcibly (if we could not otherwise) have detained
 urch him among us, that he might have escaped that
 ther arrow and stroke of death which was prepared
 ther for him in London : If he had been resolved to
 was go, that he might hasten home to his Fathers house,
 him we would have used our endeavour to alter his
 mber resolutions, we would have wept, and cry'd, and
 , but prayed with importunity, Good Sir don't leave
 us yet, good Sir stay with us a little longer ;
 pity such and such ignorant Families, which
 when you are gone are like to perish for want
 of instruction ; pity such and such uncon-
 verted persons, who are hastning and rushing
 forward in ways of sin to their own damna-
 tion ; and although they have not hearkened
 to former calls, it may be some further calls
 from your mouth may (through Gods blessing) prevail with them, and be effectual to convert
 and save them. Pity your Wife who is like
 to be left a Widow, and what a sorrowful
 Widow is she like to be ? Pity your Children
 which will be Fatherless, and if some of them
 be provided for, yet you know who of them
 are low and shiftless, and quickly will feel your
 loss, and all of them will greatly miss your
 company and your help of them in Heavens
 way. Pity your Spiritual Children, some of
 whom are but new born Babes in Christ, who
 are not like to thrive should they be so soon
 wean'd from the breast, who have need that
 you

you should give them more of the sincere Milkaboo
 of the word (which they have tasted and soe
 well relish) in order to their Spiritual growthwha
 and nourishment ; pity your poor flock whiche i
 you are leaving, think what grievous Wolves, mor
 when you are gone, may enter amongst them litt
 to rend and tear them : some of them are Sou
 sorrowful, and they have need of you to com- and
 fort them, and how will their sadness and for- pea
 row be encreased when they hear of your
 decease ? Some of them are weak, and they *him*
 have need of you to strengthen them ; some *us*,
 of them are staggering, they have need of you *Bu*
 to establish them ; yea, some have lost their *jou*
 way already, and are wandring, and they have *co*
 need of you to reduce them : some of them *do*
 are bruised, and they have need of you to
 bind them up ; and the most of them are
 exceedingly diseased, all have their Spiritual
 maladies, and they have need of you to ad-
 minister Soul-Physick to them in order to their
 cure and healing ; and will you leave your flock
 in such a condition, when there is so much need
 of such a Pastor, and they are not like in hast
 to get another to succeed you, who will watch
 over and feed them as you have done ? In-
 deed after so much toil and labour, you may
 well long to be at rest ; after so much work,
 you may well look and long for your reward ;
 but will not your rest be the sweeter if you
 labour

Milkabour a little more ? Will not your reward
 d soe the greater, if you add further work to
 wthwhat you have done already ? If you long to
 hichbe in Heaven, O stay a little for us till we be
 lves, more fitted for that place ; good Sir abide a
 hem little longer with us, that you may gain more
 areSouls for Christ, who will add to your glory
 om-and joy at the day of Christs glorious ap-
 for-pearance.

our Thus we might have argued and pleaded with
 they him to stay, had we known that he was going from
 ome us, not to London only, but also unto Heaven.
 you But it was the will of God, he should take this
 heir journey to London and that he should finish his
 ave course there ; his glass was run, his work was
 em done, the bounds of his years and days were de-
 to termined, over which he could not pass, had both
 are he and we never so much desired it. He is gone,
 ual he is gone ; never to return to us again in this
 ad- World. We have lost a most dear, tender hearted,
 heir faithful, laborious and painful Minister ; but
 ock our loss is his gain ; he is happy, we do not envy
 eed his happiness, but he hath left us behind forlorn
 ast and sorrowful in a World of sin and misery.

Such language as this we may suppose to
 have been amongst you in the Country ; and as
 you are most deeply concerned in the loss of
 Mr. Stubbs, so that you have been greatly
 affected therewith beyond what we can set
 forth.

Two Funeral Sermons on Mr. *Stubbs* death this
 have been Preached in the City, one on the to su
 Lords day by Mr. *Thomas Watson*, the other was
 on the week day by Mr. *Richard Baxter*, both
 which we suppose will come to your hands. 10,
 The Character which Mr. *Baxter* in his Chil
 given (the only Sermon of the two, which we
 have seen) of Mr. *Stubbs* his Spirit, Doctrine,
 manner of Life, conversation; his great dilig-
 ence and unwearied pains in publick Preaching
 and private instruction, when the Sermon doth
 come forth, will sufficiently evidence to others
 as well as your selves, what a loss above others
 you have sustained. Should we employ our
 Pens in drawing further lineaments of this
 excellent person, they might prove but sha-
 dows, not to set off, but obscure the picture
 of his spirit already drawn so lively by a far
 more skilful hand; and therefore we forbear
 any further commendations of him, who is
 above our commendation. Our design and
 business is to mind you of your duty in re-
 ference to this sad providence which hath be-
 reaved you of such a Pastor as Mr. *Stubbs* was
 unto you.

One great duty is to lament and lay to heart
 your Pastors death; to affect you herewith,
 what we have already written hath a tendency;
 we know all of you have reason to grieve, but
 are there not too many of you unsensible of
 this

th this great loss? And is not this loss the greatest
 he to such? When good old *Jacob* dyed, his death
 er was lamented sorely, not only by his own
 Children, but also by the *Egyptians*, Gen. 50.
 10, 11. When *Moses* and *Aaron* dyed, the
Israelites mourned for each of them thirty
 days, Numb. 20. 29. Deut. 34. 8. When the
 good King *Josiah* was slain, there was a great
 mourning for him amongst the *Jews*, called the
 mourning of *Hadadrimmon* in the valley of
Megiddon. When *Elisha* the Prophet lay on
 his death-bed *Joash* although a wicked King
 did weep over him. 2 Kings 13. 14. Now *Elisha*
 was fallen sick of his sickness whereof he dyed:
 and *Joash* the King came down to him, and wept
 over his face and said, O my Father, my Father,
 the Chariot of Israel and Horsemen thereof. And
 we read, Act. 8. 2. when *Stephen* the Proto-
 martyr was stoned by the *Jews*, Devout men
 carried *Stephen* to his burial, and made great
 Lamentation over him. Eccles. 12. 5. Man goeth
 to his long home, and the Mourners go about the
 streets. But when such men go, men of God,
 Embassadors, Ministers, such eminent Minis-
 ters as yours was, O what mourning should
 there be for him: you have lost a Soul-friend,
 yea a Soul-Father, an old Disciple, a Soul-
 counsellor, a true shepherd, a Soul-feeder, a sin-
 cere *Nathanael*, a *Barnabas*, a Soul-comforter;
 you have lost an Angel, a steward, a labourer,

a watchman, a builder, one that studied for your Souls, Preached, prayed for your Souls not watched for your Souls: wept for your Souls and spent himself for your Souls good, and shall not but such a loss be bewailed? As *Paul* said to the *Ephesians* concerning himself, we may say to you concerning Mr. *Stubbs*, *Act. 20. 25.* *Behold* all ye amongst whom he hath gone for some year, not Preaching the Kingdom of God, ye shall see his face no more: and it is said, *Verse 37. 38.* And they all wept sore, and fell on Pauls neck, and that kissed him; Sorrowing most of all for the words which he spake, that they should see his face no more. Mr. *Stubbs* hath several times come to the City and teturned to you again, but now he will return to you no more; he hath done Preaching to you, he hath done praying for you, he will weep and wrestle for you no more, he will never more instruct and counsel you, never more warn and admonish you, never more exhort and perswade you, never more comfort and encourage you; the doors are now shut, the doors of your ears have been too often shut against his message, and now the doors of his lips are shut up, and never will they be open to you any more. It would have been a just cause of great trouble if your Minister had been removed into a corner, or had been thrust into a Prison, although there you might have visited him sometimes and received

for spiritual benefit by his private converse, and
 not have been without hopes of his deliverance
 and enjoying the fruit of his labours again ;
 but now he is gone from whence he will not
 return ; his Soul is fled beyond your reach, and
 his body is gone down to the place of silence,
 the Lord hath put him to silence ; men could
 not do it, he would preach so long as he had
 a Tongue to speak : but God hath silenced him
 in the grave, so that now you must not look
 that he should pray more, and put up further
 supplications for you, or preach more, and give
 further instructions unto you : this is a Lamen-
 tation and should be for a Lamentation. Espe-
 cially you should lament your sins which have
 procured this loss, this sad stroke : have you not
 sinned away your Minister by your unteach-
 ableness under the word which hath been
 taught by his mouth ; your unfruitfulness
 under Gods showering upon you, Gods dressing
 and manuring of you by his hands ? We have
 had our loss too here in the City, not only of
 him, but also of many other eminent and faith-
 ful Ministers ; our glory is in a great measure
 departed, our strength is decayed, our Moses's,
 our Jacobs, our praying our wrestling Ministers
 are many of them gone lately to God, and
 have we not reason to fear that God is about
 to remove his Gospel, when he calls home his

Embassadours so fast? that a great storm is near when he houseth so many of his servants? Is not our hedg in danger of falling, when so many stakes are pluckt up? and our houses of tumbling, when so many pillars are thrown down? When the righteous perish, not only righteous men but Preachers of righteousness, doth it not presage some great evil at hand, which they are taken from to a place of rest and safety? The times did look with a bad face before, but do not they look worse and worse, when so many Ministers are removed, who by their prayers and ministerial labours, might have been helpful to prevent those judgments which we are in such danger of? The clouds do now gather blackness faster and faster, and dreadful thunder storms do seem to be in their bowels, and the Lord knows how soon all faces may gather paleness: the most serious Christians and the most understanding and considering persons, do look with trembling expectations, when this Island will crack and break with a terrible voice over us, and beat down with a fierce Tempest, it may be in showers of blood upon us. The loss of our dear brethren in the Ministry doth weaken our hands that are Ministers, who have lost the advantage of their company and help; but the loss is most near, most sore to them, who were under

under their charge ; and the loss of this our lately deceased Brother and Fellow-labourer should be bewailed especially, and laid to heart by you who were under his care and Ministry.

There are two sorts of persons amongst you, whom Mr. *Stubbs* hath left behind, Unconverted, and Converted persons ; we will speak to both.

First, Are there not many unconverted persons, whom your Minister after all his Soul-travel and pains in Preaching hath left unconverted ? Are there not many grossly ignorant persons with you , notwithstanding all his Catechizing and instructions ? Are there not many openly vicious persons, notwithstanding all his reproofs and admonitions ? Are there no profane persons among you, no swearers ? Are there no unclean persons, no adulterers ? Are there no intemperate persons, no drunkards ? Are there no unrighteous persons, none that are fraudulent in their dealings ? And amongst those who are civilized and outwardly reformed, are there none among you, who are secretly wicked ? none who are covetous, under the reigning power of that sin which is inconsistent with the power of godliness ? Are

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there no hypocrites among you, painted Se. Souls
pulchres, rotten at heart, whatever your out- upon
ward show and profession of Religion is? Are there
not too many among you who mind vation
your Bodies, but neglect your Souls? who Christ
make provision for your flesh, but neglect your
Salvation? Alas! Alas! What is like to be
come of you who are still unconverted, and
have not been wrought upon effectually by
such Preaching, such a Ministry, now this Mi-
nister is removed? If you were not converted
whilst you had such powerful means, are you
now like to be converted, when the means are
gone, and you are never like to have such
powerful means of grace again? Did not your
Minister whilst alive call upon you frequently,
and that with earnestness and importunity that
you would repent, and turn from your evil
ways presently, and that you would not delay,
lest God should leave off calling you, and take
away the means of your conversion from you?
And hath not God left off calling you now by
his mouth? And if you should not be effectu-
ally called at all, if you should not be con-
verted whilst you live (which now seems very
unlikely to be) better had it been for you that
you had never been born; better you had
been Dogs, or Swine, or Worms, or Toads,
rather than Men and Women with immortal

Souls.

Se. Souls, because of the dreadful miseries coming
 out upon you, which infetiour Creatures will es-
 cape. Without Conversion, there is no Sal-
 vation; without Repentance and Faith in Jesus
 Christ, and love to God and a holy life, there
 is no escaping the Damnation of Hell. Our
 be- design is not to drive you to despair, only to
 and awaken you, who have been so long and so fast
 by asleep under such an awakening Ministry; if
 you sleep still and are not startled by the loss
 of your Minister, we much fear the next
 thing will be the loss of your Souls. Awake!
 Awake! Ye drowsy, secure, sleepy sinners,
 God calls upon you once more, by us he calls
 you to awake, to repent and turn from sin
 before it be too late, and the door of mercy be
 shut, and death hath unexpectedly surprised
 you in your sins.

God by us doth command the vilest of you
 to repent, *Act. 17. 30.* And he threateneth
 death if you disobey him: should an earthly
 King command you to come out of a dirty
 way into a clean path, and that upon pain of
 temporal death, would not you obey? And
 when God who is the King of Kings, doth
 command you to repent, to come out of the
 dirty ways of sin into the clean ways of hol-
 ness, and that upon pain of eternal death,

of everlasting torment and punishment in Hell, priv
will you not obey, will you not repent? Will light
you chuse to dishonour God, and damn your to a
own Souls rather than to repent of your sins? wou
Shall the threatnings of a weak man have more ther
force with you, than the threatnings of the ene
great and glorious *Zehovah* who made Heaven desi
and Earth? Shall the threatnings of lesser wh
evils which are but for a moment, have more Wi
place with you, than the threatnings of the you
most dreadful evils and eternal plagues shall ha
have?

Moreover God doth invite you to repent, and useth arguments to prevail with you, *Ezek. 33. 11.* *Say unto them, Thus saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live: Turn ye, turn ye from your evil ways, for why will ye die, O house of Israel?* God doth encourage you to repent by his promises; all the promises which you will find in the Scripture of Remission, of Adoption, of Salvation, of Spiritual privileges here, and eternal happiness hereafter, are made to those that repent and believe; both which are always in conjunction, See *Prov. 28. 13.* *Isa. 55. 17. Chap. 1. 16, 17, 18.* And will not Gods invitations, Gods promises, and none of the rich Gospel pri-

Hell priveledges move you to repent ? Will you Will light pardoning mercy, and chuse rather your to abide under guilt ? Is it good to keep sins? wounds in your consciences when you may have more them healed ? Is it good to have God your the enemy, when you may be reconciled ? Is it aven desirable to continue Children of the Devil, effer when you may be made the Children of God ? Will you prefer raggs before robes to cover the you ? And chuse poverty when you may have Jewels to enrich you ? And eternal mi- fery, when by repentance you may attain ever- lasting happiness ? There are three sorts of un- converted and impenitent persons among you ; some of you are young, some in your middle age, and some of you are arived unto old age, we would apply this Call to every one.

First, You that are young men and young women, repent of your sins, and turn from your evil ways whilst you are young ; as you ought to remember your Creator so as to turn to him in the days of your youth, so you ought to remember your sins so as to turn from them, in the days of your youth. Had any of you been born without sin, and lived without sin, there would have been no occasion for your repentance ; But who among you can say he is innocent ? Have you not original sin and

actual sin to repent of? Will not your consciences witness the corruption of your natures, how averse naturally you are to good, how prone to evil. Is there not a Register in your bosom of sins committed in your childhood, together with your more late and more aggravated youthful transgressions? And do you not then need to repent? Are you too young to repent, when you are not too young to sin? You have heard of *Josiah*, who had a tender heart in his tender years; and of *Timothy* who when a Child did know the holy Scriptures, which taught him the lesson of Repentance; and if others have attained repentance in their Childhood and youth, why may not you attain it? The Devil will persuade you it is too soon, and the flesh will persuade you it is too soon to repent; and your companions in sin will persuade you to hold on with them still in your sinfull practices: many carnal arguments you may find out to move and plead for indulgence of your selves still in your sensual and sinful delights; and you may be prone to think graver years will be most suitable for the serious and severe work of Repentance; and you may presumingly hope, when you are grown up to years of more maturity, then you will mourn for your iniquity, then you will turn over a new leaf, return unto God and

lead

lead a new life. But doth God allow you to procrastinate your Repentance? Doth God give you a dispensation to sin, so long as you are so young? If it be a duty to repent hereafter, is it not now as much your duty? If it be good to repent at all, is it not good to repent whilst you are young? Are you sure to live till you are grown men, and grown women? Did you never see or hear that others have died as young as your selves, and as likely to live, and that notwithstanding their hopes and presumptions of long life? Indeed you may live to be old, but think also that you may die whilst you are young; you may die suddenly before you have time to call upon God for mercy, and if you die in your impenitency you will most certainly be thrown for your sins into Hell, that place of most horrible and unspeakable misery; and will you venture your everlasting damnation on presumption of long life, and future Repentance? Besides, are you sure to repent, should your life be continued? Is Repentance in your own power? If you have not hearkned unto former calls of your deceased Minister, and if you will not hearken to the call of divers Ministers now together, are you sure God will call you any more, that he will send any other Minister to you? Or if he should, may not he with-

withhold his blessing, and swear in his wrath
 that his Spirit which hath been striving with
 you so long, shall strive with you no more?
 Moreover, can there be a more fit, a more rea-
 sonable time for your Repentance, than whilst
 you are young? Will not your Repentance
 now be with the les difficulty? If it be dif-
 ficult to repent when your sins are fewer, will
 not the difficulty encrease when your sins are
 encreased and grown more numerous? If it be
 difficult to repent when your sins are lesser,
 will not the difficulty greater when your sins are
 greatned and grown more heinous? Is not
 a twig more easily bended, than a grown Tree?
 Will not long custom in sin added to your na-
 tural propensity, add to the difficulty of your
 repentance? Is it not easier to repent when
 you have les sin and more time, than when you
 shall have les time and more sin? Will not sin
 be more easily mortified whilst it is more weak,
 than when by long continuance it hath gather-
 ed more strength? Will it not be very hard
 to remove long contracted hardness? Do you
 think the Devil will be easily cast out, when he
 hath had long possession. Or can your last
 Repentance, if it were easily attainable,
 be so pleasing and acceptable unto God, as
 Repentance in your youth? Doth not God
 call for your first fruits? Shall the Devil, and
 the

the flesh, and the World ravish your Virgin-
affections, and then will you repent? Hath
not God work enough for you to do although
you begin never so young? And will you
choose rather to serve the Devil and your own
lusts in the spring, the prime, and vigour of
your years, than to serve the glorious *Je-ho-vah*,
when the service of the former is such slavery,
such drudgery, and the ways will be eternal
death, and the service of the latter is so ho-
nourable, so beneficial, and its reward eternal
life. May this Call, these arguments prevail
with all of you that are young, without any
further delay to repent of your sins, and to
day, whilst it is called to day to hearken unto
Gods voice, and no longer to harden your
hearts through the deceitfullness of sin.

Secondly, You that have continued in your
sinful ways and practices to your middle age;
it is high time that you should repent. If your
Spring be over, and your Summer be come, and
hitherto you have neglected your Souls, and al-
lowed your selves in your sins; O delay no lon-
ger time, repent of your sins, and repent that
you have repented no sooner. God stretcheth
forth his hand all the day long to a stubborn
and gainsaying people; if you have been stub-
born hitherto; If you have deafned your ear
to

to former calls, don't deafen your ear to this call, which may be your last call. God hath been very patient with you, he might have cut you off in your sins long ago, and think where your Souls would have been now. Have not some of you been visited with sickness, and brought down to the sides of the pit, and been raised again beyond your own and others expectations? Have not others of you escaped great perils and dangers, and been wonderfully preserved when your lives were in great jeopardy? And shall your restoration or your preservation, be but a reservation unto more dreadful destruction? Or rather shall not Gods patience and goodness lead you to Repentance? Will you return evil for good? Because God doth not speedily execute his vengeance upon you, shall your hearts be fully set in you to do evil? If your youth hath been given away from God don't give the strength of your years too. Let the time past be sufficient wherein you have served divers lusts, and let the remaining part of your days be devoted unto God. It is likely that many of you are now got into intanglements, and will be hindred by incumbering busines in the work, which is like to be more difficult than if you had begun betimes: but think, although the difficulty of Repentance be never so great, yet the necessity of Repentance

penitance is far greater ; Repentance is both universally and absolutely , altogether indispensably necessary ; you must repent, all of you must repent, otherwise you are lost irrecoverably, and will perish everlastinglly ; It may be hard to you now, and grievous to unravel all your sinful works, to undo what hitherto you have been doing, to begin another life now after you have spent, or rather mispent so much of your time ; It may be very grievous to you to cut off your right hands, to pluck out your right eyes, but better do so than that the whole body be cast into the fire ; we mean, it is better to part with your most beloved lusts, called in the Scripture, and by our Saviour, the right hands, and the right eyes, than that the Soul should perish in sin, and be tormented in Hell ; surely Hells torments is far more grievous than repenting work and converting work can be. O be not befooled by the deluding Devil, and your own deceitful hearts, to defer so great and necessary work any longer ; you have thought to repent at this time, and thought to repent at that time, and yet this time hath come, and that time hath come, and both have slipt and are gone, and still you are where you were ; as far from Repentance, yea further from it, more indisposed, more averse to it than at the beginning.

ginning. Sinners, what do you resolve upon? will you hold fast sin still? Will you pursue your lusts to the burning lake? Or will you defer again this work of Repentance until a fitter season? What season can be more fit than the present season, when God calleth you, commandeth you, and stretcheth forth his hand to encourage you unto this duty.

Thirdly, And lastly, We shall add one word to call old sinners to Repentance: your Spring is past, your Summer is ended, your Winter is come, and yet you have not repented, yet have not amended. And what do you think now to do? Are you resolved to finish your course as you have begun it? Are you resolved to fill up the measure of your sin, with your days; and will you deafen your ears against all Gods calls unto the last? You have one foot in the grave, and don't you sometimes think of Death? Can you think to live here always? Don't you feel your strength to decay? Have you no Harbingers and forerunners of death with you? Do not your Silver hairs mind you of the loosing of the silver cord? and your daily breakings through the infirmities of old age, of the breaking of the golden bowl and pitcher at the fountain, and wheel at the cistern, whom dust shall return to the earth as it was,

and

and the Spirit to God that gave it, that by him you may be judged? *Eccl. 12. 6,7.* Young ones *may* die in youth, but you *must* die in old age: you cannot last much longer; in a moment you may go down into your dust, and what do you think will become of your Souls when they are separated from your bodies? Will not God call you to an account for all your sins? Shall you not receive according to what you have done in the body? Can you be content that God should banish you from his presence for ever, and punish you amongst Devils in Hell? Can you dwell with devouring fire? Can you inhabit everlasting burnings? Can you endure to be tormented and that to eternity, and that with extremity of torments? But you will say, is there no hope? I answer, the Devil may tell you there is no hope; when you were young the Devel perswaded you it was too soon to repent; and in the strength of your years, that it was too soon, time enough hereafter; and now it may be he would perswade you it is too late; yet however grey-headed Converts are very rare, some such there are and have been found: We read, *Math. 20.6. of some called to work in the vineyard at the eleventh hour.* Indeed your Repentance now will be with the greatest difficulty; but consider what hath been said of

its

its necessity, and you may take same encouragement from its possibility. It is possible for you to obtain Repentance, and Remission, and Salvation, if without further delay you seek it, if you diligently seek it. You have need to ransack your hearts, to read over the Register of your Consciences, to draw up bills of indictment against your selves : you have need to retire within, to go down into your Spirits with the candle of the Lord in one hand, and the word of the Lord in the other hand, that you may find out, and bring out, and slay those lusts there, which war against you, and which if they be not slain, will be your ruin : you have need to humble your selves greatly before the Lord, to lie very low, to cry very loud, to mourn and weep, to grieve and lament over so many sins, and those so highly aggravated as yours have been ; And then know there is mercy enough in store for such as you, free grace can save the oldest and greatest sinner ; the merits of Christ are sufficient for your pardon ; the promises of the Covenant are large and may reach the worst of you. O then break off your sins by Repentance, and lay hold on the Lord Jesus by faith, and devote what remaineth of your life unto God, and it is possible that such as you may get into the Kingdom of Heaven, and eternally admire the infinite

infinite Riches of Gods free grace in your
Salvation.

Our Letter would swell too much should we add particular directions in order to this work; we therefore exhort you to call to Remembrance what your own Pastor hath Preached to you for your guidance and help, and it is possible that the seed which he sowed whilst alive, may spring up after his death; and the Sermons which he hath Preached amongst you, and the Counsels which he hath given to you, may (through Gods blessing and your Remembrance, and Application) have their effect even now he is gone, in your Conversion and Salvation.

Besides unconverted persons, we hope there are many true Converts, truly gracious persons among you, and not a few who have been the Seal of Mr. Stubb's Ministry. Some of you are new born, others well grown Christians; some of you are in a declining state, others are thriving Christians; we might be as large in our writing to you, as we have been in our call of the Unconverted; we might give particular counsel and advice, in order to the healing of wounded Consciences, the reviving decay'd graces and affections, the resolving

and removing groundless doubts, and perplexing fears concerning your spiritual condition; in the arming you against Satans temptations; in the guiding of you in the dark night of dearest affection, and when under the Eclipse of the bright light of Gods countenance; and for your quickning and encouragement under afflictions, and all oppositions and difficulties which you have to do or may meet withall in Heavens way. But should we write particularly and fully to you of these things, our Letter would grow into a treatise, which is beyond our design; therefore we must refer you for Counsel, in these things, unto the Word of God, and those Books in our English tongue, which are written on these Subjects; and particularly to call to remembrance what your dear Pastor hath taught you and advised you, who was the best acquainted with the state of your Souls.

All that we shall further add, is to mind you to such of some duties, and to suggest some considerations for your comfort and encouragement, thinking under this so great a loss.

The duties which God calleth you more especially unto, after his taking away your Pastor, from you, are, 1 Watchfulness. 2 Fruitfulness. 3 Prayer. 4 Family-instruction.

First,

ex. First, Watchfulness: All Ministers are, or
ought to be the Lords Watchmen; the Watch-
men; un; whom the Lord set over you, was emi-
nently faithful, but he is now gone and will
watch over you no longer, and therefore you
have the more need, and are now called to
watch over your selves the more diligently,
and to watch over one another.

But

you i. Watch over your selves; guard your
noses which are the inlets of sin, and keep
our hearts with all diligence, from whence
issue the issues of sin; it is not long since you
had the eye of your Minister over you,
who was a faithful reprobate; now he is re-
moved, take heed you give not your selves
the more liberty either to neglect duties, or
to comply with temptations, whereby you may
be enticed unto any sin; were Mr. Stabbs alive,
and by you, it may be you would not yield
to such and such Temptations, lest you should
offend him, and be reproved by him; but
think with your selves, that God is by you
always; and being infinitely holy, is more highly
offended with sin, than the most holy man
on earth can be; and you have also an observer
within you, a reprobate, we mean your own
Consciences, and take heed of offending them
in offending of God, for if God and Con-
science

science should be against you, it is a thousand times worse than to have all the men on Earth and all the Devils in Hell against you. Watch you not only against grosser, and more scandalous sins, but also against lesser sins, and such as are seen of more ordinary practice in the World, and you will find that not only amongst the profane, but altho' amongst professors of Religion themselves, amongst whom too many hypocrites will be found at the last day. Watch also against errors, especially such as are damnable, such as are in the foundations of Religion, which no man should you entertain, would be more effectual to ruin your Souls, than if you were guilty of the grossest immoralities. Having received the truth, hold it fast, prize it above all Silver and Gold, as being far more precious than yea above life it self, and let all go rather than let any truth go; let truths be rooted in your own hearts, imbrace them with love and delight, otherwise you may be imposed upon with errors by some cunning impostors, and be tossed to and fro with divers winds of Doctrine, by the flight of men and cunning craftiness, such as lie in wait to deceive; always suspect them as dangerously erroneous, who endeavour to bring the Ministry of Christ's appointment into contempt, and perswade you to a neglect thereof, which you have reason above other to highly

is an highly to esteem and keep close unto, having
earthed so eminent and faithful a Minister amongst
you.

alone

is an Secondly, As you ought to watch over
ourselves, so also to watch over one another,
all that so instead of one, there may be many
false watchmen amongst you. Watch over one
another in reference to sin, and in reference to
gainst you. In reference to sin, both to prevent sin
from one another, and to restore such as are fallen
into it. Watch to prevent sin, so far as you have
no power; say not with *Cain*, Am I my brothers
keeper? As you ought not to murder the
bodies of any, nor to suffer any (if you can
hinder it) to murder themselves; so you ought
not to murder the Souls of any, nor to permit
them (if you can hinder it) to murder their
own Souls: Should you see any of your neigh-
bours, or acquaintance, take Swords, or Dag-
gers, and therewith to gash and wound them-
selves, lift up their hands to thrust them into
their hearts, would not you run to them, and
dash away those weapons and instruments of
death from them? Would not you argue and
negotiate with them, to forbear the laying such
malvolent hands upon themselves? By sin your
neighbours wound themselves; if they wound
their flesh, they wound their Spirit; if
they

they wound not their bodies, they wound their ~~neig~~
 Souls ; and as those wounds are most inward, you
 so they are the most deep and dangerous ; the the
 wounds of sin are mortal wounds, and not only for
 temporal death but eternal will be the effect fault
 of them, without a seasonable application of and
 the blood of Christ. O do what you can to of
 prevent sin in your friends, do what you can fail
 to arm them against Temptations, and to en. and
 courage them to resist the Devil; to expose scie
 themselves to any kind of sufferings and pains, ccess
 and to deny themselves any kind of delight den
 and gains, rather than to offend God , and per
 wound their Consciences by their sins. as
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But if any of your Brethren have been
 tempted and have yielded, if they are fallen
 and wounded, watch to restore such; and there
 in follow the direction of the Apostle, Gal. 6.1
Brethren, if a man be overtaken in a fault, y
which are Spiritual restore such a one in the
spirit of meekness, considering thy self lest thou
also be tempted. If you hear of a fault in any
 of your neighbours, be not forward to be
 lieve it, unless the thing be evident by clear
 proof, or the parties own confession, and then
 think what the Law of love doth require,
Lev. 19.17. Thou shalt not hate thy Brother in
thine heart, thou shalt in any wise rebuke thy
neighbour,

their neighbour, and not suffer sin upon him. When
 ward your neighbours lie under guilt, let love to
 ; their Souls prompt you to use your endeavour
 only for the removal thereof; don't speak of their
 faults behind their backs to their defamation,
 and the wounding of their names; but speak
 of their faults to themselves in your plain and
 faithful reproofs, in order to their amendment
 and the healing of the wounds in their Con-
 sciences: and that your reproofs may be suc-
 cessful, they must be managed with much pru-
 dence, with a due consideration of the fault, the
 person, the place, the time, and the manner;
 as to the manner the, Apostle directs you to
 do it in the spirit of meekness, don't use op-
 probrious terms, railing angry accusations, re-
 membering that the wrath of man worketh not
 the righteousness of God, and anger in your
 reproof is apt to beget anger in the parties re-
 proved, the effect of which is like to be excuse
 and extenuation of their faults, a hardning of
 them in their sins, recriminations and retorts
 on your selves: whereas if you reprove them
 mildly in a spirit of meekness, and they per-
 ceive your love therein, and design of their
 good, you may the more probably reach their
 Consciences, and through Gods blessing im-
 print a conviction upon them, and be instru-
 mental for their restoring; a soft Tongue break-
 C 4 eth

eth a bone, and a mild reproof may mollify a way
heart that is like a bone, or like a stone in that
hardness.

And as you ought to watch over one another in reference to sin, so also in reference to duty; as you occasionally or purposely meet together, watch to advise and counsel one another, to quicken and encourage one another in your duties both to God and man, read *Mal. 3. 16.* *Then they that feared the Lord, spake often one to another, and the Lord hearkned and heard it, and a Book of remembrance was written before him, for them that feared the Lord, and that thought upon his name.* Here you have, 1. Your duty, to speak often one to another; and what it is you should speak: The wicked speak often one to another, but they speak vanity and sin, as if their Tongues were their own, and they had no Lord over them; their discourse is froth and filth, they have a Treasure of evil things in their hearts, and thence they bring forth that which is evil; but you who fear the Lord, have a Treasure of good things in your hearts; and thence you should bring forth that which is good: your words should be like choice Silver to enrich one another; your lips like a Tree of righteousness to feed one another, your discourse should be al-

way

in a way with grace unto your mutual edification, in that you may excite one another in the ways and service of the Lord.

2. Here's a motive to quicken unto the duty, the Lord hearkneth, taketh especial notice hereof, records this on his Book, in order to the reward he intends and hath prepared for such in the other World. Look into another Scripture. *Heb. 10. 24, 25.* *Let us consider one another to provoke (not to anger, but) unto love and good works; not forsaking the assembling of our selves together, as the manner of some is, but exhorting one another, and so much the more as you see the day approaching.* We have not room in this Letter to enlarge in exposition of this Scripture, but must leave it with your selves to do it in your Meditations, must also contract in the other particulars.

Secondly, The second duty which God calleth you unto, on the loss of your Minister, is fruitfulness. Your Minister was a spiritual sower, and we hardly know any who hath sown so much seed of the word, as he used to do in all places where he came; none more frequent in Preaching on the Sabbath days, on the week days, on ordinary, on extraordinary occasions, publickly, and from house to house, he

he ceased not, whilst he had a Tongue and Breath, to Preach the word. We need not tell you how much seed he hath sown amongst you; and what it is that God doth look for, after such a seed-time as you have had. But that the harvest of your fruitfulness should be in some measure answerable hereunto; that as you have had more seed scattered among you than others, so you should bring forth more fruit than others: Take heed now your Minister is dead, that his Sermons don't die with him, and be forgotten by you, as if they had never been Preached, never been heard. Take heed you be not found barren after such sowings; that you be not found dry after such droppings; that you be not like *Pharaohs* kine, lean after such plenty of spiritual food, and such abundant means of Spiritual nourishment as you have enjoyed. The fruits which God doth look for, are the fruits of Repentance, humility, meekness, self-denial, patience, contentment, diligence, righteousness, filial fear of God, faith in Christ, love to God, and one to another, zeal for Gods honour, lively hope of Heaven, thankfulness for mercies. God looks that you should be fruitful in good words, and in good works; let the seed your Minister hath sown, spring up after his death in such fruits as these; such things he hath often taught you, and

and exhorted you unto, in his Sermons, and he hath gone before you in the practice of them in his life ; ye are witnesses and God also, how holily, and justly, and unblamably he behaved himself among you, and how he exhorted, and charged you as a Father doth his Children : and be ye followers of him who through faith and patience doth now inherit the promises.

Thirdly, The third duty which God doth now call you especially unto, is Prayer. Your Minister whilst alive did pray much with you, and he pray'd more for you ; he was one of the most Prayerful Ministers in *England*; he gave himself as to the Ministry of the word, so also unto Prayer: but now his praying work on Earth, is changed into praising work in Heaven ; you have lost a praying friend, you have therefore now so much the more need to pray for your selves, pray secretly, pray frequently, pray fervently. Pray against sin, and pray for larger effusions of the Spirit upon you. Pray against sin; do as, *Hos. 14.2.* *Take with you words and turn to the Lord; say unto him, take away all iniquity, and receive us graciously.* God hath taken away your Minister, O beg of him that he would take away your iniquity, the cause of this so great a loss.

Say

Say, Lord thou hast taken away him who was our glory, O take away our sins which are our ignominy and shame; thou hast taken away him who endeavoured to save us, O take away our sins, which if not taken away will destroy us. Shall our Ministers go, and our sins stay? Shall our glory depart, and our shame abide? Our blessings go, and our curse continue? Our builders go, and our destroyers remain? God forbid. Pray earnestly that God would take away the guilt of sin, and deliver you from the power of sin; not only the reign, but also from the rage of it; not only from its dominion, but also from its Tyranny. And pray also for larger effusions of the Spirit upon you, for the teachings of the Spirit, the witness of the Spirit, more of the graces, more of the comforts of the Spirit, forget not Zion in your Prayers, and the land of your nativity; bear also your particular friends on your hearts when you are before God on your knees.

Fourthly, The fourth duty we would mind you of, is Family Instruction, the Catechizing of Children, and Servants, and bringing them up in the nurture and admonition of the Lord: And here we must not enlarge in motives and directions, only we desire you to remem-

remember what the Counsels, persuasions and practice of your deceased Pastor was in this particular, and accordingly let your practice be.

And now it is high time to draw to a close; we shall add only one word or two, for your support and comfort under this sad providence; your loss is great, and we doubt not but this loss is very grievous to many of you, that you do and will feel it more and more, that you feel it on the Lords days, and feel it on the week days, when you miss him in the pulpit, and miss him in your Families. But none of you ought to be over-whelmed with sorrow upon this account, considering, first, that your loss is his gain: if he had continued still in the flesh, and further exercised his Ministry amongst you, it might have been more profitable for you; but his dissolution and departure was best for himself. His body is decently interred here, and is fallen asleep, asleep in the bed of his grave, his wearied body doth sleep now quietly without any disease or pain, and will abide in rest until it be raised up in glory in the morning of the Resurrection. His Soul immediately after its separation had the attendance of Angels upon it to be its convoy into the heavenly *Paradise*, and think what joy

joy there was in heaven at his arrival there ; if there were joy in heaven at his conversion, surely there was great joy at his Coronation, after he had done his work and been instrumental in the conversion of so many, some there before him, and others whom he hath left behind ; but O how full of joy was he himself ! How ravished and transported with joy, when he appeared in the presence of the glorious *Jehovah*, and was welcomed into Heaven by his dear Redeemer ; when he first viewed the glorious place he was brought into, and saw the glorious face of God, and perceived such glory to be put upon himself, which we want thoughts to conceive and think how full his enlarged Soul is now of joy ; you are weeping, but he is rejoicing, and he might say (could he make known his mind) as our Saviour to the Daughters of *Jerusalem*, Weep not for me but for your selves. What, do you grieve that your Minister is so highly promoted ? Will you mourn for him, as if he were lost or annihilated ? Could you wish that he were alive again ? Surely he would not for a world change his place ; nothing could persuade him to come out of the bosom of Christ, and assume again a body of sin and death ; and could you wish that he would lay aside his glorious robes, and clothe himself again with

black

e ; black garments ? you should rather joy in the
 on, thoughts of his joy, than grieve inordinately
 on, for the loss ; especially when you think he is
 r- but gone before, and you may and will arrive
 me at the same place of felicity, if you follow his
 th example, and walk in the same way as he walked.
 he Consider also, that although your Minister be
 th gone from you, yet the word of God doth
 he remain with you, to guide and counsel you ;
 to to quicken and comfort you, and you have
 r- first or may have ordinances with you, if you look
 o, after them ; indeed they will be no more dis-
 r- pensed by him, but you ought to bless God
 ch and rejoice that they have been dispensed by
 w him so long, that ever you had such a Minister
 re amongst you ; you ought to rejoice in the
 ay good you have received by his Ministry, and
 a- you may receive further good by the Ministry
 ep of others, if you seek after it, and give your
 ou diligent attendance. Chiefly , Consider al-
 o- though your Minister is gone, yet God is not
 re gone ; if you are truly gracious, God will
 ne never remove his gracious presence from you.
 a- if you walk in Gods ways according to the
 r- teachings and example of your deceased Mini-
 t, ster, you will have both the gracious and com-
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 is ways. Therefore what things you have
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learned, and received, and heard, and seen
him, do; and then though so eminent an Em-
bassador of peace be gone from you, the
God of peace shall yet be with you, which
the hearty Prayer of

*Your unfeigned and assured
Soul friends,*

*Tho. Vincent, } Rob. Perrott,
John Turner, } M. Pemberton.*

A
SERMON
PREACHED
AT THE
FUNERAL
OF

That Holy, Painful, and Fruitful Mi-
nister of Christ,

Mr. *Henry Stubbs*;

About fifty Years a Succesful Preacher
at *Bristol, Wells, Chew, Dursley, Lon-
don*, and divers others places.

By his unworthy Fellow-servant,
haſting after him,

RICHARD BAXTER.

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Act. 20. 24. But none of these things move me, neither count I my life dear unto my self, so that I might finish my course with joy, and the Ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God.

THis hour being designed to such a commemoration of our deceased friend, Mr. Stubbs, as is laudably used at such mens Funerals, I have chosen words of this Text, which the heart and life of this holy man did so constantly express, that doubtless the same Spirit suggested them to blessed *Paul* and him. They are the profession of a full devotednes to God, in his Christian and Ministerial work, notwithstanding all expected difficulties and oppositions, which he resolved with unmoved patience to undergo to the joyful finishing of his course.

The witness of the Holy Ghost, with his own experience did teach him to expect bonds,

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and afflictions at *Jerusalem*, it being the ordinary entertainment which every where did abide him: but how much worse might come he knew not, but was resolutely prepared for all; The joyful finishing of his course was so desirable to him, that no suffering, though it were the loss of life it self, did seem too dear or hard a means for its accomplishment.

Here is then, first, The great and desirable prize for which nothing could be too dear. Secondly, The cheerful resolution of the Apostle to go on, and part with life it self to attain it.

The first, though the words have no great difficulty, yet as to the matter may need some, a brief explication. *viz.* 1. What is meant by his *Course*. 2. What by his *Ministry* and *testifying the Gospel of the grace of God*. 3. How this was *received of the Lord Jesus*. 4. What is meant by the *finishing of his course*. 5. How it was to be done with Joy. 6. Why he was not moved by foreseen sufferings, nor accounted his life dear, to attain this end.

And for brevity, I shall now observe the method, to add the instructions and other applications, to each part of the Text as I explain it.

First, The word translated *Course*, signifieth a race to be swiftly run. And a threefold race is here included. 1. The race of *human life* ; which is short and uncertain : we are not born for nothing ; nor doth God give us life, and time, and maintenance, to live in idleness, or to serve the flesh. The Sun stands not still whether we sleep or wake : Our breath, our pulse are still in motion, our glass is running ; And O how quickly shall we see and hear, that *time on Earth shall be to us no more*. This *Course* will be certainly and quickly finished ; but whether with *Joy*, it concerneth us timely to foresee. For the review of Time, of precious Time, and the work of Time, will be no contemptible part of our everlasting work.

Secondly, The *Course* (or Race) of Christianity, is the necessary improvement of our Time. This is not a play, nor an idle, brutish or a jesting life. It is a great work for a self-destroying undone sinner, to believe in a Saviour, and such a Saviour, and wholly to trust his merits, Sacrifice, Counsel and Conduct, his powerful operations, and effectual intercessions for all our present and our future hopes. It was not a dream of War that we were listed for in our baptism under the Captain of our Salvation. The resisting of temptations,

the quenching of the Devils fiery darts, the denial of our selves, and forsaking friends, reputation, estate, and liberty, and life, for the sake of Christ, and renouncing the flesh the world and the Devil, for the hopes of a promised unseen glory, is a real work. To believe in Christ and his promise of Heaven, to the forsaking of all worldly hopes, is a serious business. To love God above all, and our Neighbour as our selves, and to do as we would be done by, how easily soever mentioned and professed, are works not unworthy to be ascribed to the Spirit of the living God, and to the grace of the Almighty. He that well finisheth the Christian course, shall certainly receive the Crown of Righteousness: And though none of these works do in the least participate in the Office of the justifying Sacrifice, Merits or Grace of Jesus Christ, yet shall we be judged according to them; and we must live to Christ, if we will live with Christ.

Thirdly, *The Apostolical Ministerial course* was also to be finished with joy. His call was wonderful, his Office honourable, his gifts powerful, his sufferings great, his labours greater; his successes, by miracles in themselves miraculous: yet all this would not have saved

saved himself, if he had not faithfully finished his course. To begin hopefully is more common than to end happily. The Sun of persecution withereth much fruit that seemed flourishing: *Judas* his end did more difference him from the rest of the Apostles, than his beginning.

His Ministry was considerable as common to all the Clergy, or as Apostolical. To Preach the word as he commanded *Timothy*, to be instant in season and out of season, to reprove, rebuke, exhort with all long suffering and Doctrine, to rule well, and labour in the word and Doctrine, to take heed to our selves and unto Doctrine, and continue therein, that we may save our selves and them that hear us; to take heed to our selves, and all the flock, to hold back nothing profitable to them, but to teach them publickly, and from house to house, day and night with tears, (Act. 20.) in meekness instructing those that oppose themselves, if God at any time will give them repentance, all this is not a dream or play.

And to go over much of the world, from Nation to Nation, by sea and land, to Preach this Gospel to strangers of various languages, through all difficulties and sufferings, to con-

interuption should be made in human ordina-
sation and tradition, the Law still standeth to
direct men in the choice and investiture, and to
confer Authority, and to oblige, as well as the
Holy Ghost, to give men the necessaries thereto.

Therefore as we receive our Office from
his Christ, we must use it for Christ, and not for
carnal self, nor as the servants of men; And
we must use it according to the Laws of Christ,
whose Laws soever shall gainsay them.

Fourthly, The *finishing of Pauls Course*,
is the bringing his work of Christianity and
Ministry to the desired joyful end. 1. To the
end of *duration*: not to be weary of well
doing, nor having put his hand to Christs
plow, to look back and repent, nor forsake the
warfare in which he was engaged. *He that*
endureth to the end shall be saved: and in due
time we shall reap if we faint not. 2. To the
end of *Intention*. 1. To do his own appointed
work, that his grace being exercised and in-
creased, he may be acceptable to God, and fit
with joy to meet the Lord. 2. To call and
save sinners; and to build up Saints, and to
gather Churches unto Christ, and edifie them,
and leave to all ages his Doctrin and example,
a certain word and powerful motive. 3. To
glorifie

glorifie Christ and God the Father in all this; er
not to sit warm in a reverend habit, for me
to honour for the sake of the Office, and ban Ge
name of an Apostle.

But to *testifie the Gospel of the grace of God*,
to declare the truth of it, the necessity of it, the
priviledges, and the honour, the great Sal
love of God, revealed by the Son of his louing
to sinners, and the great and manifold benefi
given them in Christ, the hope of glory shal
before them, and the just and reasonable mean
and conditions of obtaining it. Thus did he
as immediately sent, and thus must we as semb
by Christ's appointed Order in his Law, *testifi
e the Gospel of the grace of God.*

Fifthly, Concerning *Pauls finishing his
Course with joy*, we must consider. 1. Whether
joy it is that is here meant? 2. How much it
of this joy each faithful Minister may expect
3. And whence and on what account he may
expect it?

First, The joy here meant which *Paul* ex
pected is, 1. The joy which the nature of men's
work affordeth: Divine certain, great a
holy truth is pleasant to him that understandeth
eth it, believeth it, and is exercised in the
serio-

this serious meditation of it. It is sweet to read, and think and speak of the essential love of our God; and of his unspeakable grace in Christ, of his free reconciliation, justification, adoption, and Salvation of those that were his enemies: of the wonderful mysteries, and methods of God's love in our Redemption and great salvation, of the Heavenly glory which we shall have all the elect of God shall enjoy for ever. What sweeter food or business for our minds, than such things as these?

Secondly, The success of our work is an addition to our joy. The success of it on our own Souls, while they increase in holiness, and are raised to the greater knowledg of God, and greater love to him and Communion with him. And our success on others while they are brought home to God and saved: must it be pleasant to a successful Physician to expedite mens lives, it must be more so to a successful Minister of Christ, to further mens regeneration, and to save mens Souls. To add more to the number of them that love the Lord Jesus, that are his members, that are not enemies to sin, examples of holiness, that pray for the World, and that shall live in glory; is not this a joyful work? There is joy among the Angels in Heaven for every sinner that repents.

repenteth, *Luk. 15. 10.* Christ rejoiceth in it, and all good men that know it rejoice in it, and shall not the Minister of it then rejoice? *3 Job. 23.* *I rejoiced greatly,* saith St. John, *and I have no greater joy.* *1 Thes. 2. 19.* *Ye are our joy and Crown of rejoicing.*

Thirdly, The honour of Christ, and the pleasing of God in our labours, and the success, is the top of all our joy. *2 Cor. 5. 9.* *Heb. 12. 28.* *Eph. 5. 10.* *Heb. 13. 21.* & *11. 5.* For to please God, and to be perfectly pleased in him, is our Heavenly felicity it self.

Fourthly, It is our joy to foresee the blessed end, the everlasting glorious reward. To live in the belief and hope of this, and to taste the love of God in Christ, which is the first fruits. All this is the joy in which we may hope to finish our course.

II. *How much of this joy may we here expect.*

Answ. 1. So much as shall satisfie us that in our dedication of our selves to God, we made a wise and happy choice, which we need not to repent of; Though we might easily have chosen a way more likely for wealth and pleasure

pleasure to the flesh, and in which we should not have kindled the indignation of so many against us ; nor have brought on our selves so much envy and malice, so much flanders and reproaches, to name no worse , yet experience tells us, that God taught us to chuse the most pleasant life, as our deceased Brother and I have truly oft told one another, that we have found it. Even when we are sorrowful, we are always rejoicing, 2 Cor. 6. 10. When we are falsely reported of, *our rejoicing is this the Testimony of our Consciences, that in simplicity and godly sincerity, and not in fleshly wisdom, we have had our Conversation in the World.*

2 Cor. 1. 12. Paul and Silas could sing with their backs sore with scourging, and their feet fast in the stocks, Act. 16. And the Apostles rejoiced that they were accounted worthy to suffer reproach and abuse for Christ, Act. 5. 41. Never yet did difficulty, or suffering much tempt me, to repent that I had not chosen another calling ; much less to repent of the Christian choice ; For saith Peter, Joh. 6. *Whither shall we go, Lord thou hast the words of eternal life.*

Secondly, We may expect so much joy, as shall make the duties of Christianity and Ministry easie and delightful to us, Psal. 1. 2. and

and make us say, that, *A day in his courts is better than a thousand, and to be a door-keeper in his house, than to dwell in the tents or palaces of wickedness.* And that it is good for us to draw near to God: And if any time our diseased appetites shall lose their pleasure, we are yet sure that we have chosen the only wholesome and delicious food; and God hath Physician that can recover our appetites.

Thirdly, We may expect so much joy as shall keep us from thirsting again for the world, or longing for the forbidden pleasures of sin, and as shall make even the house of mourning and godly sorrow, pleasanter to us than the mirth and feasting is to the ungodly, and the never desire to partake of their delights.

Fourthly, We may expect so much joy as shall make all our sufferings very tollerable, especially those that are for truth and righteousness, *Mat. 5. 10, 11, 12.* Believers took joyfully the spoiling of their goods, and accepted not offered deliverence, *Heb. 11.* As if seeing him that is invisible, and expecting a better and more enduring substance. And that which is not joyous, but grievous at the present, will bring forth the quiet fruit of truth Righteousness, *Heb. 12.*

Fifthly,

Fifthly, We may expect so much joy, as shall encourage us to hold out to the end, and never to forsake Christ and a holy life, as weary as hoping for a better.

Sixthly, We may expect so much joy, as shall be some foretaste of the heavenly joy, and the reward here of all our labours. *Ye some may be filled with joy, and peace in believing, and have unspeakable glorious joy.* Rom. 15.13.

Pet. 1. 7, 8.

Seventhly, We may expect so much as shall convince the ungodly, that we live a more comfortable life than they: *Paul and Silas singing in the stocks,* its like, had some part in the conviction of the Taylor.

III. Whence and on what accounts may we expect this Joy?

Ans. This may be gathered from what is said before. 1. From the love and acceptance of the Father. 2. From the grace of the Son. 3. From the Communion of the holy Spirit. And therefore, 1. From the goodness of their work before mentioned. 2. From the truth of the promises of God. 3. From the Communion of Saints. 4. From the continued prosperity.

protection, and other mercies of God. 5. And from the certain hopes of glory. All which I must now but thus only name.

There is another kind of joy, which too many seek in this sacred Office, thereby corrupting and prophaning it: And the best things corrupted become the worst, and such men most pernicious to mankind, and these rotten pillars the greatest betrayers and enemies to the Church; I mean such as *Gregor Nazianzen* sadly describeth in his time, even at the first general Council at *Constantinople*. And such as *Isidore Pelusiot* in his Epistles to *Zosimus*, and some such others freely reprehendeth; And such as *Gildas* describeth in this land; And such as *Salvian* rebuketh; As such as the Canons of abundance of Council tell us swarmed heretofore.

First, Had there not been Prelates and Priests, that had placed their joy in dominion over their brethren, and getting into exalting thrones, in being rich and idle, and bowed even by Princes, and mastering Kings, and Kingdoms by cursing them from Christ, making themselves as the Soul, and Princes as the body, themselves as the Sun, and Prince as the Moon and Stars, abusing (*Tibi dabo claves*)

claves) and (*the disciple is not above his master*) to the mastering of *Kings* and *States* as their sheep and disciples; a great part of the Church History had been unwritten, or otherwise written than it is.

Secondly, Yea far be it from any Minister of Christ, to expect their joy from humane applause; and the multitude of followers or disciples; to be accounted a Learned, or a holy man, an excellent Preacher, and so to have the respect and love of many.

A good name and love are not to be despised, when they follow fidelity as its shadow; and as they signifie the good of thole that profit by the word. The *Galatians* would once have even pulled out their eyes for *Paul*: But alas, what is the thought and breath of man, that is hasting to the dust, and to the impartial Judge! How small a matter should it be to us to be judged of many, that are so near the final Judgment! And what a terrible sentence is it to the hypocrites, *Mat. 11.6.* *Verily they have their reward*: O poor and miserable reward! And yet what age hath not seen that verified, *Act. 20.30.* *Of your own selves shall men arise, that shall speak perverse things to draw away disciples after them.* And *Rom.*

16. 17. Such still have been as have caused divisions and offences, contrary to Apostolical Doctrine, not serving the Lord Jesus, but their own bellies (being ever fleshly, worldly men) and by good words and fair speeches deceive the hearts of the simple. And men that have had the form of Godliness (or the lifeless Image) but deny the power of it by wicked lives, are those from whom we must turn away.

Thirdly, Yea and far be it from any faithful Minister, or Christian, to take up his *Joy* from a conceit, that he hath commutatively merited of God, by the excellency of his faith or labours. Alas ! who is sufficient for these things ? And what have we that we have not received ? Or who hath given to God that it may be repaid him ? or what faithful Minister of Christ, did ever come out of the Pulpit, or from his private duty, without grief and shame that his faith and love, his skill and zeal, have been so vastly unsuitable to such great and excellent things that he was about ? And yet the Conscience of simplicity and godly sincerity, and Gods forgiveness, assistance and acceptance, may set our *Joy* above that shame and grief.

Fourthly,

Fourthly, And now it is easie to see the reason why *Paul* accounted not his life dear, nor was moved by the foresight of any sufferings, so he might but finish his course with joy.

For first, he well knew that the end would pay for all, and no man shall ever lose by God; nor shall the most abundant labour be in vain, 1 Cor. 15. 48. Is there any Repentance in Heaven for their labours or sufferings for Christ on Earth? Do they think that God is in their debt? *Faith* ever reckoneth that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us, Rom. 8. 18. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day: For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory: while we look not at the things which are seen which are temporal, but at the unseen things which are eternal, 2 Cor. 4. 16, 17, 18.

Secondly, And *Paul* well knew that he and all the World were in the hands of God, and that he served such a Master as could easily perserve him as far as he saw meet, from all his enemies and sufferings. And that sufferings

chosen for us by God, are better than if we had the Kingdoms of the World by the gift of Satan, *Mat.4. Balaaks words to Balaam* methinks were words of Honour and Joy *(the Lord hath kept thee from Honour.)* *Observe* who would not be ambitious of being so kept *away* from Honour? The poverty and shame that is by, and for God, is better than the Presentiment and Honour of men: And the reproach of Christ is greater Riches, than the treasure of Egypt. And if God see it best, he knoweth how to save the Righteous from trouble; and if not, to give them suffering strength another Joy.

And it is a wonder of providence how God preserveth their names and honour, that despise Honour and life for him: so that even so they that killed the present Prophets and just men, yet build the Sepulchres of those that were killed by their Fathers, and say, if we had lived in the days of our Fathers we would not have been partakers with them in the blood of the Prophets, *Mat.23.27,28.* The wonder of that Foreigner in H.8's. days, *Deus bombe quomodo hic vivunt gentes,* that saw men kill'd for being Protestants, and for being Papists one was not so contradictory a subject as the Papists usage of the Saints, a stupendious instance

if w^tance of mans madness and Satans methods, he gift that at the same time can rack, and burn, and ~~laam~~ murder Saints, and yet Honour the relicks, Joynames and memories of the dead that were before them. That while they zealously cast away mens lives and treasure, to recover the ~~tha~~ Holy Land where Saints had lived, at the same resetime murdered those by thousands that did ~~road~~ most nearly imitate them: and to this day ~~sure~~ kill the living Saints under the name of Schismaticks or Hereticks (for not obeying the King, and of *Rome* before God) and keep holy days for the dead, and reverence their shrines and relicks: What contempt did poor St. *Martin* undergo from his neighbour Bishops, as sus-pected of *Priscillianisme*, and as an unlearned Hypocrite, that was for liberty for Hereticks: even so that he separated from their *Synods* and *Communion*? And yet what a name hath he left behind him even in that Church, whose Prelates thus despised him ?

Thirdly, Moreover *Paul* had now tryed under both the ways, of being against Christ, and being for him; and was so fully convinced by his experience and revelation of the evil of the ~~one~~ ^{first}, and the goodness of the other, that he had great reason to be resolved and unmoved, ⁱⁿ knowing that no suffering can make the ser-vants

vants of Christ as miserable as his Enemies ; nor any preferment or prosperity make any one of the worldlings as happy as the poorest Saint. Because he had rather be *Lazarus* than *Dives* hereafter, and had rather stand on the right hand of Christ than on the left, therefore he accordingly made his choice. For he well knew how bad a bargain it would prove, to win all the World and lose his Soul ; and to lay up a treasure on Earth so, as also to treasure up wrath against the day of wrath ; and to prepare for such an even-song, as *Luk. 12. Thou fool, this night shall they require thy Soul, and then whose are the things that thou hast provided?*

Alas ! what gain is it to save an estate a little while, that at death must certainly be forsaken ? To save a life this year, this month, this day, that may be gone on fadder terms the next, and certainly will ere long be gone ? Is not the Bishop of *Winchester* and *London*, *Gardiner* and *Boner* now dead, as well as the Martyrs whom they burnt ? Is not *Alexander* the third, and *Innocent* the third and fourth, and such other persecuting *Popes* now dead, as well as all the godly Christians whom they murdered ? Alas ! what a nothing is time ! and how little difference between to day and to

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morrow, this year and next ! That which hath been, that which is, and that which will be ! Shall a man part with his God, and his everlasting hopes, that he may be able to say in Hell, I was once a Lord, a man of Honour ; I had once full provision for the flesh, I had pleasure in the way to the torment which I undergo ?

TN the expounding of these words of St. *Paul*, I have but given you the Image, or rather the *Spirit* of Mr. *Stubbs*. Funeral praises by flatterers brought into disgrace, will be here blamed by no wise man that knew the person, no more than in *Nazianzene* for his Orations for *Cyprian*, *Basil*, and others ; Unless it be for the defect, which is unavoidable.

First, This faithful servant of Christ hath run his race ; what that was and how he performed it, the County of *Glocester* knoweth, and the City of *Wells* in *Somerset shire* knoweth, and this City, and this Congregation partly know. And I will speak but little of him, but what I know my self, and have by unquestionable testimony. His birth, parentage, and youthful life I am not acquainted with. He was a

Minister of Christ about fifty years, dying at the age of seventy three. His studies, and parts, and labours lay not in the Critical or Controversial way : And as he was so happy as not to waste his time in contentious studies ; so he was so humble and honest, as not to trouble his Auditory with such matters, nor to pretend to have studied what he had not ; nor, like many proud ignorants, to boast or contend most where they know least. His Soul was taken up with the great things of Religion. His Preaching was most on the Baptismal Covenant, on the Articles of the Creed, the Lords Prayer and Decalogue, and such necessary things which essentially constitute a Christian. I never heard him meddle with controversies in publick, or in his private talks ; but all, how to know God in Christ, and how to seek and serve him, and how to resist temptations and sin, and what a life we shall live with Christ for ever : And how to live in love, righteousness, peace and profitableness to one another ; especially how to serve God intirely, and in what state we shall live with him for ever. He was the freest of most that ever I knew, from that deceit of the Serpent mentioned 2 Cor. 11. 3. who corrupteth men by drawing them from the simplicity which is in Christ. His breath, his life, his Preaching, his Prayers,

his

is conference, his conversation, was Christian simplicity and sincerity. Not as the world calleth *simplicity, folly*; But as it is contrary to hypocrisy, to a counterfeit zeal, to mere affectation, to a divided heart. He knew not how to dissemble, nor wear a Mask; his face, his mouth, his whole conversation, laid bare his heart. While he passed by all quarrels, and controversies, few quarrelled with him; and he had the happiness to take up head, heart and time, with only great, sure, and necessary things.

II. Of all men that ever I knew, he seemed to me one of the most *humble*. His Preaching, his discourse, his garb, and all his behaviour, spake pure humility, and were far from pride; never did I hear from him a word of ostentation, much less of envy at the precedence of others; he came to Christ as a teachable Child, and Preached as a Learner, and I never heard that he strove with any. He had learnt of Christ to be meek and lowly, and to make himself of no reputation, nor seek the Honour that is of man. O how far was he from striving to be above his brethren, or troubling the Church, by a proud, impious, or turbulent Spirit!

III. He

III. He was exceeding peaceable in his principles, and in his practice: never contending with opiniators, or those that cry down this and that error of their brethren, to get the reputation of being free from errors. He put not his finger into the fire of contention; nor ever that I heard of made himself of a sect or faction, nor Preacht for this party against that, except for Christs party against the Devils. Nor did I ever hear him in his private talk, back-bite any; nor exercise the too common liberty against others, in carping at their infirmities, or making himself their judg: Had the Church had no more unpeaceable Pastors, we had not been in the sad condition that we are in, denying peace and concord obstinately to the Servants of Christ, and militating by forbidden arms against one another. Long would it have been before he would have reviled, vexed, or hindered any true Minister of Christ, from Preaching his Gospel, or living in peace.

IV. He was an Honourer of his superiours, and obedient to Authority, as far as would stand with his obedience to God. I never heard that publikely or privately he spake a disloyal or irreverent word of the King, or others in Authority. After he had here Preached a

while

while in *London*, he had a preferment to a Parish-Church in *Gloucestershire*, of eight pound *per annum* maintenance, and it had many and many years had no Minister; and by the honest connivence or forbearance of the Reverend Bishop of *Gloucester*; he there Preached for some years past in peace; of which I am past doubt that Bishop hath no cause to repent. He used part of the Liturgy, not sticking at the censure of them that called this as their judgments led them. His judgment, his work, his age and experience, set him above all factious inducements, and taught him to please God, whoever were displeased: And when at last he was driven away, I never heard him speak of it with any bitterness. He is now where Gods praises are celebrated, and whence no holy Soul shall ever be cast out.

V. His labour was such as be seemed one absolutely devoted to God: His Preaching was very plain and familiar, fitted rather to Country-auditors, than to curious ears; and he chose accordingly; but it was wholly for faith, love and holiness. He was much in Catechising, and very moving in his familiar exhortations, setting his whole heart upon the winning and edifying of Souls, and longing for the success, as much as covetous Merchants do

do for rich returns. He kept a private weekly meeting for the young people, to deal with them as a Catechizer, by way of familiar questions ; which was much of his labour where ever he came : And he much rejoiced in the young peoples willingness and his success. The greatest Benefice cannot please one that worketh for the fleece, so much as he was pleased that his unwearied labour profited his flock. How thankful was he to God, and the Bishops connivence for that short liberty to work. And to their honour I must say, that he praised not only the friendly peaceableness of the Magistrates and Gentry of the County, but also of his neighbour conformable Ministers that lived by him in love, and envied not his liberty.

This holy man so little cared for the hypocrites reward, that no reproach of men did move him ; nor did he count his great labour or life dear to him, that he might subserve him that came to seek and save the lost. He took that for the joyful finishing of his course, from which Satan and many mistaken men would have discouraged him : As it was one of the greatest aggravations of Christs sufferings, that he was crucified as a reputed sinner, even as a blasphemer and an enemy to *Cæsar*, and a con-

contemner of the Law; so he knew that all things must be accounted dung that we may be found in Christ, and conformed to him even in his sufferings. And if a *Seneca* could say, that no man more sheweth himself to be a good man, than he that will lose the reputation of being a good man, lest he should lose his goodness it self, and defile his conscience; no wonder if this holy man accounted not his fame too dear to preserve his Conscience. And indeed his Friends and Physicians suppose that his labours hastened his death.

He came from the Country to *London*, again to work, and after his journey, Preaching almost every day, and some days twice, even after he began to be ill, no wonder if the feaver and *Dysentery* that followed, dispatcht him. At first he fell down in the Pulpit; but recovering, went on; and so again after, till he was disabled. Some will censure him for imprudence in such labours; But they must consider what it is to be above the inordinate love of life, and to long for the good of Souls. And withal, that which much emboldened him was, that he was wont to go somewhat ill into the Pulpit, and to come better out: But the heat of the season, seventy and three years of age, gave advantage to the messenger which God did send

send to end his Labours and all his Sufferings.

Two things especially I commend to imitation. 1. That he was more in instructing and Catechizing Children by familiar Questions, than almost any man that I have known; which shewed that he laboured not for applause. 2. He prayed as constantly as he Preached, and no wonder then that his labours had much success. He omitted not his duty to God in his family, by the greatness of his publick labours. And a man of prayer is a man of power with God.

For my part I never saw him till his coming to live in *London*, I think not seven years ago, though I long heard of his successful Preaching. But to shew you how great his Charity was, and what a loss I have my self, and how faulty I and others are in too much forgetting of our friends, I will tell you, that he hath oft told me that (as I remember, above twenty years) he never went to God in prayer but he particularly remembred me. But his love hath not tempted me to say a word of him, which I verily believe not to be true. And I conclude it with this profession, That I scarce remember the man that ever I knew, that served God with

with more absolute resignation and devotedness, in simplicity and godly sincerity, and not with fleshly wisdom, and lived like the primitive Christians, without any pride or worldly motives, or in whose case I had rather die. And therefore no wonder that he lived in peace of Conscience, and dyed with Pauls words, 2. *I have fought a good fight, I have finished my course: henceforth is laid up for me a Crown of Righteousness, which God the Righteous Judge shall give: which both Paul and he might say without any injury to Christ, or grace, or free justification. Thus did he finish his course in eminent fidelity, and constant peace of Conscience; and what was wanting in fuller Joy, is now made up.*

USE I.

AND what use should we make of all, but to imitate such examples, and not to be moved by any tryals, nor count our lives dearer than we may finish our course with joy, and of the Ministry which we have received of the Lord Jesus Christ, to testifie the Gospel of the grace of God? Run the same race, and you may have the same joy and blessed end. Would you have more particular counsel how to finish your

your course with joy? I shall briefly give you some: The Lord cause you and me to follow it.

I. He that never began well, cannot finish well: search the Scriptures, and advise with the wise; prove all things, and hold fast that which is good. Take heed that you take no evil for good, and good for evil: set out in the way of truth. If you are out of the way the faster and the further you go, the more you have to repent of, and lament. Be honest and faithful in seeking truth, and God will not forsake you. But go not with *Balaam* coveteous heart, and pre-engaged purpose. O fear a false heart, and false Teachers, especially men that plainly prosecute a worldly interest and design.

II. If God, Christ, grace and glory be not enough for you, and seem not a sufficient portion unless you have also prosperity to the flesh undertake not the Ministry, nor profess Christianity: For without self-denial, contempt of the World, taking up the Cross, and forsaking all, you have but the delusory name and image of Christianity. Absolutely devote your selves to God, and hope not for great matters in the world: except nothing from him.

him, suspect and fear the hypocrites reserves, serve Christ and trust him : trust Him with estate, and liberty, and life, and Soul and all: study your duty for your part, and cast your care on him for his part. Take no thought what ye shall eat or drink, but seek first Gods Kingdom and the righteousness thereof. You will never finish your course with joy, if you be not absolutely devoted to God.

III. Preach to your selves first, before you Preach to the people, and with greater zeal. O Lord save thy Church from worldly Pastors, that study and learn the art of Christianity, and Ministry ; but never had the Christian Divine nature, nor the vital principle which must difference them and their services from the dead. Do you love other mens Souls more than your own ? will a dead nurse give warm and vital-milk ? Nothing doth more to make you good Preachers, than that which doth most to make you good Christians : I thank the Lord for the Method of his grace and providence, that cast me divers years into the care of my own Soul, before I purposed to preach to others, and made me read over the most of all our honest English practical Divines, to make me a Christian indeed, before I set my self to the artificial part. I repent not of this unusual method.

IV. Let your joyful part of Religion be V
most of your Meditations : The infinite good- en
ness of God, who is Love ; the wonder of mans shir
Redemption ; the freeness and fulness of th work
pro nile ; and the certainty and glory of our an
ture state : these are the chief part of our ouh
Religion, and of chiefeſt uſe : which must
reſolve us, fix us, quicken us, and help us to uſh
live in thankfulness and joy.

V. Above all, labour to ſtrengthen faith arda
in Christ, his word, and the life to come, and for
to live in the conſtant exercise thereof. Faith h
is it that ſheweth us the matter and reaſon of t.
our duty and our joy : And if believing Menſo
ditation have too long intermifſions, our joy our
will also intermit. And if affliction or weak
neſs make our preſent ſtate to be grievous to u His
and keep us from much preſent joy, yet faith pr
and hope can ſee that which is to come. Many hi
of Gods faithful ſervants labour in peace and in
Conſcience and in hope, who through inſtructi
mities of the flesh have no great joys : and yet, a
may be well ſaid to finish their courſe with joy, be
because everlasting joy is the end, which at the fini
finiſhing of it they obtain.

be VI. Stick not at labour or suffering : Hear-
 od-ten not to the repining and seducing flesh.
 an think nothing too much or too dear ; your
 th work is good, and much better wages in it self,
 our man fleshly pleasure. Labour for God and
 our souls, and keep out selfishnes and carnal ends,
 and God will secure your reward. Labour
 s faithfully, and trust God confidently ; fulfil his
 commanding will, whoever countermand you :
 and then rest in his accepting, disposing and re-
 altharding will, whatever besal you in the
 and world. His will is the only infallible rule ;
 aitd his will is the only secure and felicitating
 n oft. They that confisionably do his will, may
 Me不忍ably say, *The will of the Lord be done ;*
 : jo our brother in his sicknes often did.

weak
 o u His will made us, his will hath maintained
 failed preserved us, and multiplied mercies to us.
 Many his will we live, and by his will we die,
 ce and in his will we hope to rest for ever. Mr.
 inis stubbs is gone before ; This Will hath guided
 d you, and this Will hath received him. In
 on your same good hand, I am closely follow-
 at the him. Our separation is like to be very
 short. And none of you will stay long behind :
 Farewell vain vexatious World : Farewell
 malignant, lying, cruel, World ! Welcome
 e, Light and Love, delightful perfect and

Eternal. Let it be our care so to finish our course with joy, that we may hear, *Well done good and faithful servant, enter thou into the joy of thy Lord.* Blessed is that servant whom his Lord when he cometh shall find so doing. Come Lord Jesus, come quickly, *Amen.*

USE 2.

But methinks I should not let you, that have been the hearers of Mr. Stubbs, and such as he, go without some notice, whereby it is that this Text, and this providence of God, do call you specially to consider. Which of these 1. Whether you have furthered the Joy of your Teachers course. 2. Whether you take care that your own course may be finished with joy, and why it must be done, and how.

I. Do not think that you are not much concerned in the matter, whether your Teachers live and die in joy; Neither say we, they are dead, it is too late to mind that which is past and gone. As much as it is past, your account is not past. You may hear of again in another manner than now you do.

You are concerned in it, 1. For your own interest. 2. For their Relation to you, and labours for you, in gratitude and humanity. 3. As you are obliged to the Church of Christ, and regard its interest. And 4. as you are men, and lovers of mankind.

I. What is their Ministry but the seeking of your Salvation? And what is their Joy, but their success, (next Gods acceptance of their labours) And if they miss of this, is it not you that will be the greatest sufferers? If you fall out with your Physician, or cast away, or cast up the only Phyfick that can cure you, is not death more to you, than the loss of his labour and Phyfick to him? Shall the Physician mourn over his dying patient, and shall the patient think it nothing to him? If the Child prosper not, or die, the Nurses sorrow is a smaller matter than the Childs death. Is your unconverted, unpardoned, miserable state, and your danger of Damnation, more painful than to you? Will your Hell be no more painful than our compassion? And when your worm never dyeth, and your fire will be unquenchable, our compassion will cease, and we shall grieve for you no more.

The God that forbad *Samuel* to mourn any more for *Saul*, will cause us to approve of his Righteous judgment, and to rejoice in the glorifying of his Justice on you. *Abraham* did but upbraid *Dives* with his former sinful pleasures. Your Teachers, yea your own Parents will not mourn in Heaven for all the torments that you undergo in Hell, nor consent to ease you by a drop of water. *Lu*
16.

O what a pitiful sight it is now to see Teacher or Parent mourning over the misery of ignorant, careless, wilful sinners, and themselves rejoicing and despising compassion and laughing at the brink of Hell? I hear of a passionate Wife that cut her own throat to anger her Husband. And they tell us that the *Circumcellian Donatists* (that separated from other Christians, in a Prelatical zeal for their own Bishop) did murder themselves to bring the *odium* upon their adversaries persecutors.

But that poor sinners should merrily run towards Hell, to anger their Teachers, yea that multitudes should do thus, what an instance is it of the madness of corrupted minds? One

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faith, *I will never hear him more*: and another
faith, *shall I be Catechized like a Boy?* and
another faith, *These Preachers would make us
mad, if we should believe and lay to heart what
they say*: and another faith, *Cannot one drink,
and be merry, and please his flesh, but he must be
damned for it?* Are none saved but Puritans
and Precisions? And who is it that will have
the worst of this at last? God will not con-
demn us for your sins? If you will needs be
miserable for ever, our desires and endeavours
to have saved you, shall not be lost at all to us.
O how dear will impenitent sinners pay for
all the tears and groans which now they
do constrain from their compassionate Tea-
chers?

That God who is Love it self, and putteth love
into Parents for the education of their Chil-
dren, hath also put a tender love to Souls, and
especially to their own flocks, into every faith-
ful Minister of Christ. Which maketh all
their study, and labour, and sufferings, easie to
them, or tolerable at least, for the comfor-
table hope which they have of mens Salvation.
O may we but serve the Saviour of the World,
in the gathering of his chosen flock, and in
bringing sinners from darkness to light, and
from the power of Satan unto God, in making

reconciled and adopted sons, of those that were the enemies of God and holiness, what a joy would it be to every true Minister of Christ? Did a damned wretch cry, Send *Lazarus* to warn my brethren, that they come not to this place of torments?

And shall not we rejoice if we cannot only keep sinners from those flames, but also help them to live in joy with Christ and holy Spirits for ever. May we see Souls in Heaven for ever praising God, and know that this is the fruit of our labours and Gods grace. Yea may we here see holy persons living to God, and calling upon his name, and rejoicing in hope, and serving, and honouring him in a wicked World, and say, these are they that God hath given to Christ by our Embassage; How much sweeter will this be to us, than fleshly pleasures? And will you not allow us the joy of your Salvation? If so, judge your selves whether the loss of Christ, and Grace, and Heaven, and Happiness, and all hope, will be a smaller loss to you, than the loss of such comfort, in your hoped well-fare will be to us.

O all you that are yet unconverted, fleshly, worldly persons, strangers to a holy Heavenly life,

life, under the Ministry of such holy men as I am speaking of, think in time I beseech you of these two particulars.

First, What a loss is it to lose the blessing and fruit of a holy Ministry? God giveth not such to all the World. Many Kingdoms of Heathens and Infidels have no such helps. Nay most of the Christian World have too little such: All ears are not so happy as to hear the joyful tidings, the sound instructions, the close convictions, the earnest exhortations which you have heard; and these not mixt with the poison of Heresies. And will you lose, will you wilfully lose all this? What! have the best of Physicians, and be yet unhealed? Have the best of Teachers, that long, and labour, and pray for your Salvation, and yet by ignorant unbelievers, or base neglecters of this great Salvation? Will you as *Capernaum*, be lift up to Heaven in mercies, and cast down to Hell by your contempt. O that you knew in time how great a loss it is to lose one Counsel, one Sermon, much more all the life and labours of one such a Minister of Christ, that prayed, and studied, and laboured for your Souls. Do you ever hope to be saved, or not? If not, despair is a beginning of Hell. If yea, do you hope to be saved

sayed without Preaching, or by it ? If without it, what reason have you for such hopes, when God hath made this his ordinary means ? What ever hope they may have that can have no Preaching, you can have none that might have had it, and would not ; or that had it, and despised and disobeyed it. But if it be by Preaching that you hope to be instructed, converted and saved, what Preaching is it ? Do you look for better than such as you have lost ? Or is smaller and weaker remedies like to cure you, that to the last despised greater ?

Secondly, And remember that all this will aggravate your sin, and rise up in judgment against you to your condemnation : Do you think all these Sermons, and Prayers, and tears, shall never more be thought on ? Yes ! God that sent his Ministers, sets not so light by their labours as you do. He knoweth, and thy Conscience shall one day consider what importunate exhortations thou didst neglect : How on such a day, on such a Text, his Minister earnestly pleaded with thy Soul, and thou hadst nothing to say against the word, and yet thou wentest on and didst not repent. O for your Souls sake, put us not to come in against you as witnesses to your condemnation, instead

stead of rejoicing in your Sanctification and Salvation.

O put us not to shake off the dust of our feet against you ! Turn not all our love and labours, to kindle a greater fire for your misery. Remember, that even the merciful Saviour of Souls hath said, that it shall be easier yet for *Sodom* and *Gomorrah* in the day of judgment than for such. Fire from Heaven declared the wrath of God against *Sodom* and *Gomorrah*: and will you yet have a more dreadful fire ? And what moveth you to all this ? Do they perswade you to any thing dishonest, or to your hurt ? Will you despise all our Counsel, and go to Hell rather than love God, and learn and do his holy will, and live in the delightful hopes of Heaven, and in love, peace and good works towards one another ? This is all that we perswade you to. And will it not torment your Consciences for ever to remember, that this was all that you fled from God for, and that you avoided more than sin and Hell ?

Secondly, I have told you that *your own interest* is more concerned in the success of our Ministry, than our joy ; I next tell you, that it is inhumane ingratitude to deny us such

a joy as this. Our relation and labours for you make it our due ; shall Children deny their Parents the comfort of their Love, when it is only their well doing and happiness that they desire ? As Christ and Angels rejoice at a sinners conversion, so do true Ministers in their degree. And is it not base ingratitude to deny Christ, Angels and Ministers this joy, by refusing obstinately to be saved ?

Thirdly, And why do you take on you to be Christians, and no more regard the interest of the Church of Christ ? Those are the Churches enemies that will not give up themselves to Christ, that would not have him to Reign over them, and subdue their fleshly minds and lusts, *Luk. 19.27. Rom. 8.6, 7,13.* That hinder the success of the Ministers of Christ, that would build up his Church. And what is our building, but to bring home Souls ? Our Office is not of man but of Christ : He giveth us our Commission, though man deliver it us. He commandeth you to receive and obey his word which we deliver you, and terribly threateneth those that will not, *Heb. 13. 17. Feb. 13. 20. Mat. 9. 36,37. Luk. 9. 18. &c.* Is it not rebellion against him then to be refusers ? Nay what do you but as much as in you lyeth to destroy the Ministerial Office, and

and so destroy the Church of God. For if we are but to stand here and talk to you a while, and not to win your Souls to God, this is but an Image or Carkass of the Ministry, as to the success and end. As you mortifie all Gods Ordinances, and turn them into a lifeless image, so you do the Ministry to you ; and make it to you, but as sounding bras or a tinkling cymbal : Is it worth your tythes, or are we worthy of your reverence, meerly to talk to you, and never to convert and save you ?

O the blindness of the minds of the ungodly. If the Seekers or other Hereticks do but cry down Ministers, and Universities, you justly rise up against them as enemies to Christianity, and the Church ; And yet you your selves destroy their Ministry as to your selves, and would have but the name, and garb, and image ; He that would have the tenth part of all mens revenues to be settled to maintain Physicians in the land, and yet would not have men be healed by them, is a foolisher and worse enemy to the Country, than he that would have none at all.

Fourthly, And as you are lovers of mankind, you should not deny us so reasonable a joy,

joy, as your own Salvation ; especially to such as for the hope of this, renounce the pleasures and honours of the world. If you could do well enough without instructors, Christ would not have appointed them, nor if there had been any better way for your Salvation. And for our parts, we could have found out work and callings that would better have served us for worldly ends ; and we could live idle, and seek preferment, and flatter, and please you, and neglect your Souls in this calling that we are in.

But then wo to us as well as you. O remember who hath said, *Obey them that have the rule over you, for they watch for your Souls, as they that must give account, that they may do it with joy, and not with grief, for that is unprofitable for you*, Heb. 13.17. He is not worthy to be called a man, that will deny any joy or good to his neighbour, which doth no hurt to himself or others? But consider whether he be not herein worse than a Devil, that will deny another the comfort of seeing him happy, and freely doing him the greatest good?

: Do you not see now, how much you are concerned, that you further our joyful finishing of our course? I beseech you let Conscience judge

judg you, before God judg you : speak as before God ; Have you been turned by them from darkness to light, and from unbelief to a lively faith, and from a fleshly; to a spiritual life ; and from worldly love and hopes, to the love of God, and the hope of endless joys in Heaven? Are you at a point with the flattering world, and fleshly lusts? and have you heartily taken God and Heaven for your portion, and Christ for your Saviour, and the holy Spirit for your Sanctifier and comforter; and the word of God for your Law and Charter ; and the servants of God for your pleasantest company, and the service and praises of God for your best and pleasantest work, and sin for your worst and greatest enemy? If this be so, bless God that made the word so effectual to you. But if it be not, you have wronged your Teachers in robbing them of the joy which was their due. This is it that we studyed, prayed and Preached for : This is it that we live and labour for. This was to have been the chief part of our reward from you. It is not your Tythes and Mony without this, that will satisfie any but an hireling.

Many old Canons of the Church forbade Ministers to receive any offerings or gifts from unbelievers and wicked men ; As if they had

had said, keep your mony to your selfes, and think not to stop our mouths with gifts. Give up your selves to Christ, or you give us nothing. I tell you it is you that are our great afflicters: and you shall answer for it. It is much more to us to lose the Joy of your Salvations, than to lose our estates or liberties, or worldly Honour and Reputation. And you can never be saved if you will not be Sanctified, nor happy if you will not be holy. O yet look back and remember what Counse God sent you by his Ministers; and what importunites they used with you; and if you have denied them yet their joy, O pity yourselves, if you regard not them: and deny not your selves still the present joy of a holy life, and the everlasting joy of heavenly glory, which yet you may attain.

II. And have not you also a course that should be finished with joy, as well as we? O Sirs, time is precious, short and hasty: This race is for all eternity, and is to be run but once. Heaven will be quickly won or lost for ever. Can any one hear and believe this, that hath the heart of a man, and not been awakened presently to make hast? Dare you die in an unholie unpardoned state? Dare you go out of the World more foolishly than the

the unjust steward out of his stewardship, before you have provided another habitation? Dare you appear before God without his Spirit, and image, and without the wedding-garment of sincere holiness, and so without a part in Christ? O Sirs, no heart can now conceive what a dreadful appearing that will be. Alas Sirs, we are dying, we are all dying, one to day, and another to morrow, and we are all quickly gone: And do you take no care whither you shall go next, when God bids you care in a manner for nothing else? Your course will soon be finished: shall it be with joy, or the beginning of everlasting misery? O resolve now, resolve this day, as you would speed for ever. Gods grace must save you, but it lieth more on your present choice and resolution, than careless sinners will well consider of.

Quest. But how should I finish my course with Joy.

Answ. You may gather it from what is said already. Are you willing, if I tell you, to do your part? Asking Questions will not serve instead of work.

I. Will you see that you perish not through your own meer carelessness, and wilful neglect of what you can do for your Soul : If you will not do what you can, what good will directions do you ? If men will live as if they had not reason and self-love, and knew not that they must die, or care not what becomes of them for ever, what can one do for the safety of such men ? As men cannot dispute, that agree not in some granted principles, so we cannot lead you to Christ by the Gospel, if you agree not in some principles of humanity and self preservation. A fottish carelessness is the undoing of the most.

II. Set your selves to study the Gospel of Christ, till you understand what Salvation is, and what is the way to it, and know the nature of true Religion. And then you will see in it so much truth, so much necessity, so much amiable beauty and fitness to make you wise, good and happy, that it will win your hearts to love and pleasure in it.

III. Study throughly the true meaning of your Baptismal Covenant, and solemnly before God consent to it with tongue and heart and live as under the Obligation of it all your days.

days. And also live in the belief of all the promises of it, and expectation of all the benefits promised. The sum of all your Religion for duty and comfort is comprised in your Baptismal Covenant. Though it be an errore to be oft Baptized, it is a hundred times worse errore, never truly to understand, consent and practice, after so solemn a Vow and Covenant.

IV. When you have given up your selves to God, as your God and Father, your Saviour and your Sanctifier, remember that your great relations have engaged you in the greatest business and the highest hopes in all the World. And therefore now live as fellow Citizens of the Saints and the Household of God, that have nobler converse, work and hope, than worldly unbelievers. Remember now with whom and what you have to do ; and that it is not a by and trifling busines, but the best and greatest that you have undertaken.

V. Joyn with those that are for Heaven, whose Counsel and Company may be your help ; separate from no Christians by way of division, further than God commandeth you ; and do not easily forsake the judgment of the generality of godly men. But make few your

familiar friends, and those such as are most wise, and humble, and sincere, and cheerful in the belief, and hopes of glory, and suitable to your use and converse.

VI. In all doubts, and difficulties of Religion, judge not hastily before you have throughly heard and tryed. Prefer a suspended judgment, that stayeth till it have tryed, before a rash and hasty judgment of what you know not, and may repent of.

VII. Carefully govern your fleshly appetites and sense, and avoid needless temptations, especially to sinful pleasure. For lust will conceive evil, and bring forth sin; and sin being finished will bring forth death. You will find sin and comfort contrary.

VIII. Especially fear the flatteries of the world, and hopes of a pleasant life to the flesh on earth, and an itch after riches, plenty or preferment, and designs for the attaining them; love not the World, nor the things that are in the World, the lust of the flesh, the lust of the eyes, and pride of life, the portion of the wicked, for if any man love the World (for the flesh and it self, so far the

the love of the Father is not in him, 1 *Job.*
2. 15, 16.

IX. Value precious Time, and live not in idleness: spend time as you would hear of it at last, and as those that know what it is to have but one short life to determinewhere they shall live for ever. Hear and abhor all pastimes and triflings, that would rob you of your time.

X. Converse daily in Heaven while you are on earth: let Faith still see it; Let Hope still make after it, and let Love desire it, and delightfully remember it. There is our Father, our Saviour, our Comforter, our friends, with whom we must live for ever. There let our hearts be as the place of all our hopes. And let the strain of your Religion be as Heavenly as you can; Let it consist in love, in unity and concord, in the joyful praises of *Jehovah*, and in a pure holy life. This will raise you above the sinful love of this transitory life, and the fear of death, and give you the foretasts of Heaven on Earth, while you do Gods will on earth as it is done in Heaven. But it is the Spirit and grace of Christ which you must beg and seek, and on which you must

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must obediently depend, for the performance
of all this, and not upon your unconstrant
wills: Without Christ we can do nothing;
but by his strengthening us, we can do all things
necessary to our Salvation; and we are more
than Conquerors even in our patient sufferings,
through the Captain of our Salvation who hath
Conquered for us.

Thus we may finish our Course with Joy,

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